

Naturvolkisch – Post-Reichsfolk Green Anarchism

All credit goes to David W. Myatt the genius philosopher, academician, scientist of the acausal, and leading intellectual of our time. This I do not say lightly nor out of sarcasm as many have suspected unfairly and dishonourably. I do not praise DWM for acknowledgement, recognition and what not. Even if his individual would find me rotten to the core or dishonourable I still place DWM upon a pedestal. Although I suspect he is more timid than people would believe so I respect that and will not lavish too much praise.

To the dishonourable cowards Jillian Hoy and Joshua Caleb Sutter I resent you still and always. Your actions are condemnable and only the most cowardly, dishonourable, rotten and foolish characters would consider you to be O9A. You are traitors to the cause. Now and forever. I had given you chance after chance to explain and offer even a level of forgiveness and you respond with bile. Like true rotten individuals. If I deserve to be culled then you even more than I. And only a fool would disagree. If Nameless Therein disagrees and continues to shelter you then I have no option but to see him as a sworn enemy as well. And any and all individuals who continue to give you credence, protection and praise fanatical or devotional are indeed traitors to the O9A and to National-Socialism.

What is Naturvolkisch?

We should see this as a continuation and evolution of Reichsfolk. Reichsfolk was intended as Ethical Non-Racist Non-Violent Non-Extremist and all in all a numinous sort of nexion to presence National-Socialism is a rural anarchist commune type way. In essence it captured the Pagan ethos that the Third Reich itself failed to do.

Naturovolkisch (NVRF for Naturovolkisch-Reichsfolk for purposes of brevity) we can relate this form to the GNU operating system and Linux kernel. Stylized many say GNU/Linux or GNU+Linux. And there are many distros or distributions such as Ubuntu which I prefer personally. So NVRF is the “NV” operating system with the Reichsfolk kernel. And anyone who wishes to continue or build upon this can create their own “distro”. For example the Canadian chapter of NVRF could be called Vinland NVRF.

NVRF is de-centralized and there are no leaders, no figureheads and no official or unofficial members. It is simply a sub-culture one can adhere too or choose not to adhere too. One can put it into practice into the real offline world and live by it. And indeed there are rural communities out there whilst not openly NVRF operate off of the same ethos.

The main philosophy or ideology behind the NVRF movement or sub-culture (kultis) is that of the Numinous Way philosophy of David Myatt. If there was a central text to the NVRF movement it would be the corpus of Reichsfolk, the Numinous Way and Pre-Christian Western Paganism.

The primary focus of NVRF is that of one’s *volk* or folk in relation to Nature, the Cosmos, humanity and human evolution and the will or *wyrde* of the Cosmic Being in relation to the numinous *wyrde* of a particular folk’s destiny or fate as engineered by providence itself.

One of our primary mottos is if you do not know thyself then you do not know God or the Cosmic Being. Looking inside one’s self one find’s God both within and without. The primary duty of an individual who presences or manifests the NVRF-way of life is to discover their own individual unique

personal destiny and *wyrde* – remember now *wyrde* is acausal and destiny causal. And to confront the impersonal often cruel nature of fate via the Goddess Freya.

One way we can do this is via the mind-body nexus: ie focusing the mind in deep meditation, creating works of art, musick, poetry, paintings, literature, etc. And by physical ordeals such as long distance running, hiking, mountain climbing, sailing, and physical labour for their community and individual self or family.

The Numinous Code of Honour of NVRK

NOTE: OUR CODE OF HONOUR IS THE SAME AS REICHSFOLK ONE HENCE WE COPY IT HERE FOR BREVITY AND INCLUSIVENESS.

The Reichsfolk Code of Personal Honour

The word of a man or woman of honour is their bond – for when a man or woman of honour gives their word (“On my word of honour...”) they mean it, since to break one’s word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour (“I swear by my honour that I shall...”) can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied – for the person so accused – if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person’s honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one’s duty and dishonourable not to do one’s duty. A man or woman of honour is prepared to die – if necessary by their own hand – rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are – that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour. A man or woman of honour treats others courteously, regardless of their culture, religion, status, and perceived ethnicity, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with

disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied. A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath (“I swear on my honour that I shall speak the truth...”) as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

- Taken from: <https://cosmicreich.wordpress.com/> on 2nd May 2022 e.n. *The Reichsfolk Code of Personal Honour*

What about ‘racism’, ‘homophobia’, etc?

Race is seen as a causal abstraction. Our emphasis is on one’s folk. For example to use the United States of America as an example the individuals who live in the Northern States differ from the Southern States and within the Southern States the individuals who live in Texas would differ from those who live in Arkansas within those two states the individuals in the rural areas differ from those in the urban areas and between even say rural communities there are differences. So the folk or volk is distinguished by being of the same or nearly the same physical qualities and attributes ie for Anglo-Saxons they have white or fair skin, brown or red or blonde hair, etc. That is to say they have a “Western body”. And due to having a “Western body” they have a “Western mind” and a “Western spirit” that is different from and not necessarily superior to say the Asian body or Eastern body, mind, and spirit. They are also bound together by a mutual often impersonal goal based upon the principles in essence of utilitarianism. That is to say they benefit their community and they do not drag it down by such things as abusing alcohol, abusing drugs, prostitution, crime, etc. They do not abuse the women of the community or engage in such disgusting cowardly acts as rape of either women nor children nor show women or children of their community violence or act vulgarly or violently towards them.

Men behave as well cultured sophisticated Aristocratic character-ed gentleman and women behave as noble ladies. They have an empathy for one another and an understanding of the differences between the sexes. Sex is biological and is not a causal abstraction although gender identity may be considered as such. Therefore when it comes to transsexualism it is not forbidden given the individual behaves honourably and empathetically to others of the folk-community. However, if the folk-community do not accept such individuals then they must either revert to their biological sex or be exiled to find a community which is accepting. Likewise the view on homosexuality is similar. It is not forbidden nor off-limits however it is left up to the individual folk-community to decide if it is illicit or not. And if it is illicit then individuals should adopt a “don’t ask won’t tell” policy.

There is a respect for other folk-communities especially a bond between those with the same ethos. And a respect for the cultures, races, diversity of ethnicity and a welcoming hospitality to outsiders as guests. And if those individuals prove themselves loyal, honourable and empathetic individuals then they should be allowed to remain in said folk-community and to intermarry with the folk. As they have accepted and became part of it. However, once more individual judgments and the judgments of the

community – as a whole – should decide what is permissible insofar as allowing outsiders. However, they must be just, not cruel or brutal, nor act dishonourably towards said individuals based on causal abstractions such as gender, race, culture, etc.

The Economy of NVRF

The economy is based upon trade. Trade between individuals who need item X for an exchange of item Y. Or they can trade a good for a good, service for a good, good for a service or service for a service. Under no circumstances should this be trade in regards of trading one's spouse for sex relations for a good or service unless this is totally consensual and done under the table out of purview of the community. Nor should it involve trading one's daughter's hand in marriage unless the daughter and individual to be wed both have an empathetic personal knowing of each other and are willing to put aside any potential differences. Upon which they must swear upon each other's honour to keep the decision until at least a male child is born who can take care of the mother both in youth and old age and then eventually the father in old age. Unless the trade involved land or still living livestock another arrangement should be made. No one should be so impoverished as to need to sell their body or daughter's hand in marriage. There should be a community resource or charity to help those who have due to unfortunate circumstances beyond their control such as age, sickness, or acts of Nature cannot care for themselves or family any further and need charitable service. Which if cannot be paid in return of goods, service or loyalty by code of honour should be seen as a temporary stage unless the person is due to age or sickness unable to recover to a state of normalcy.

Goods here should be seen as livestock, food items, clothing, wood, minerals, natural resources, and land. However, land should be seen as sacred and ancestral and should not be damaged or left unusable. Land should be seen as belonging to Nature. As should naturally occurring fruits, berries, trees, vegetables and other parts and parcels of living things either plant or animal. And water should never be seen as a commodity to be taxed or sold. Services such as weaving, blacksmithing, tilling, carpentry, baking or cooking, teaching writing or other skills, etc.

Electricity should be generated by the most ethical and environmentally sound methods such as mills, solar power and never should be based upon coal, oil, gas, or permanently using up drinkable or potable water. Nor intrusive or destructive to the natural habitats of animals or plants.